

Religious Studies C

General Certificate of Secondary Education

Unit **B611**: Religion and Belief in the Modern World

Mark Scheme for June 2011

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Mark schemes should be read in conjunction with the published question papers and the Report on the Examination.

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AO1 parts (a) and (b) question

Level 0 0	No evidence submitted or response does not address the question.
Level 1 1-2	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • A small amount of relevant information may be included • Answers may be in the form of a list with little or no description/explanation/analysis • There will be little or no use of specialist terms • Answers may be ambiguous or disorganised • Errors of grammar, punctuation and spelling may be intrusive
Level 2 3-4	<p>A satisfactory answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Information will be relevant but may lack specific detail • There will be some description/explanation/analysis although this may not be fully developed • The information will be presented for the most part in a structured format • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation
Level 3 5-6	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • A fairly complete and full description/explanation/analysis • A comprehensive account of the range and depth of relevant material. • The information will be presented in a structured format • There will be significant, appropriate and correct use of specialist terms. • There will be few if any errors in spelling, grammar and punctuation

AO2 part (c) question

Level 0 0	No evidence submitted or response does not address the question.
Level 1 1-3	A weak attempt to answer the question. Candidates will demonstrate little understanding of the question. <ul style="list-style-type: none"> • Answers may be simplistic with little or no relevant information • Viewpoints may not be supported or appropriate • Answers may be ambiguous or disorganised • There will be little or no use of specialist terms • Errors of grammar, punctuation and spelling may be intrusive
Level 2 4-6	A limited answer to the question. Candidates will demonstrate some understanding of the question. <ul style="list-style-type: none"> • Some information will be relevant, although may lack specific detail. • Only one view might be offered and developed • Viewpoints might be stated and supported with limited argument/discussion • The information will show some organisation • Reference to the religion studied may be vague • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation
Level 3 7-9	A competent answer to the question. Candidates will demonstrate a sound understanding of the question. <ul style="list-style-type: none"> • Selection of relevant material with appropriate development • Evidence of appropriate personal response • Justified arguments/different points of view supported by some discussion • The information will be presented in a structured format • Some appropriate reference to the religion studied • Specialist terms will be used appropriately and for the most part correctly • There may be occasional errors in spelling, grammar and punctuation
Level 4 10-12	A good answer to the question. Candidates will demonstrate a clear understanding of the question. <ul style="list-style-type: none"> • Answers will reflect the significance of the issue(s) raised • Clear evidence of an appropriate personal response, fully supported • A range of points of view supported by justified arguments/discussion • The information will be presented in a clear and organised way • Clear reference to the religion studied • Specialist terms will be used appropriately and correctly • Few, if any errors in spelling, grammar and punctuation

Question	Answer	Mark	Rationale/Additional Guidance
Key Area 1: Religion and Secularisation			
1	<p data-bbox="241 274 1285 338">(a) Describe the relationship between religion and the state in <u>BOTH</u> of the countries that you have studied.</p> <p data-bbox="327 373 1151 437"><i>Examiners should mark according to the AO1 level descriptors. Candidates might include some of the following:</i></p> <p data-bbox="327 475 1258 574"><i>Candidates have been required to study two different countries and examples referred to can be drawn from any of the countries offered on the specification (China, France, India, Turkey, UK, USA).</i></p> <p data-bbox="327 612 1236 676"><i>Candidates must refer to the specified number of countries in order to achieve full marks. However these might not be of equal depth/length.</i></p> <p data-bbox="327 715 1263 810"><i>Candidates might focus solely on the present day situation between religion and state in the countries they have studied, or they might bring in reference to historical developments that are still felt today.</i></p> <p data-bbox="327 849 1276 1050"><i>The question specifies the relationship between the two, and examples drawn should illustrate this connection. However examples might be very specific, such as particular laws or recent issues arising within the country, or more general such as the official legal status given to religion in general or to one particular religion within a country and how that state of affairs came into being.</i></p> <p data-bbox="327 1088 1245 1120"><i>Specific examples from the countries available for study might include:</i></p> <ul data-bbox="327 1158 1276 1390" style="list-style-type: none"> <li data-bbox="327 1158 1276 1321">• <i>The officially atheist stance of China; the Cultural Revolution and communism's traditional hostility to religion; China's growing policy of tolerance and the Legal Protections given to freedom of religious belief together with prohibitions on 'using religion to disrupt public order'</i> <li data-bbox="327 1327 1276 1390">• <i>The role and importance of Roman Catholicism throughout French Political History; the 1905 Law on Separation of Church and State;</i> 	[6]	Reference to education is creditable.

Question	Answer	Mark	Rationale/Additional Guidance
	<ul style="list-style-type: none"> • <i>Official policy of laïcité and the legal prohibition on political recognition of any religion</i> • <i>Ataturk's Turkish Revolution and the removal of religious influences from the state; principle of secularism, and the monitoring/censorship of 'political' religious views within Islamic communities; Turkish laïcité including government approval of sermons, state-sanctioned religious communities and a ban on independent ones; the tolerance of individual beliefs rather than faith communities</i> • <i>Secularism and the Indian Constitution; the legal equality and tolerance of all religions; representation of religious minorities in government and other authority positions</i> • <i>The Church of England as the Established Church, with the Monarch as head of both State and Church; Church representation in the House of Lords; the influence of Christianity on areas of policy such as education</i> • <i>The official separate of Church and State in the US constitution; the First Amendment preventing the 'establishment of religions' and guaranteeing freedom of religious worship.</i> 		
(b)	<p>Explain how secularisation has affected education in <u>ONE</u> of the countries that you have studied</p> <p><i>Examiners should mark according to the AO1 level descriptors. Candidates might include some of the following:</i></p> <p><i>Candidates have been required to study two different countries and examples referred to can be drawn from any of the countries offered on the specification (China, France, India, Turkey, UK, USA).</i></p> <p><i>Candidates might wish to focus specifically on Religious Education and discuss the compulsory provision, or prohibition of RE in the country they have chosen. Others might interpret the question more broadly and talk about the existence of Faith schools, rules relating to religious dress and practise within a school environment or the impact of secularisation on</i></p>	[6]	

Question	Answer	Mark	Rationale/Additional Guidance
	<p><i>school curricula eg Science. Answers might demonstrate that the effect of secularisation has been partial or minimal, with suitable exemplification.</i></p> <p><i>Specific examples from the countries available for study might include:</i></p> <ul style="list-style-type: none"> <i>• The Chinese constitutional ban on religious interference with state education; 2005 Regulations on Religious Affairs allowing the establishment of Religious Schools</i> <i>• The absence of State-sponsored religious education in French schools, and the ban on any religious symbols in schools by the Law on Secularity and Conspicuous Religious Behaviours and Symbols (2004)</i> <i>• The absence of religious instruction in government schools in India, coupled with education about religions via sociology courses; Education as a fundamental right within the constitution; the role of Madrasah and the ways in which they are controlled by the state</i> <i>• The ban on faith-based schools in Turkey; age restrictions on religious education courses and the required state approval of course content</i> <i>• Compulsory religious education in the UK, together with the right to withdraw children from it; the increasing debates over the inclusion of humanism in RS curricula; the establishment of faith schools; the debate over teaching creationism, intelligent design and evolution</i> <i>• The requirement to avoid religious instruction, but the allowance of academic 'faith-neutral' religious studies in state schools in the US; the role of Sunday and Parochial schools; Privately run faith schools; the debate over teaching creationism, intelligent design and evolution.</i> 		

Question	Answer	Mark	Rationale/Additional Guidance
(c)	<p>'Religious Education should not be part of a state-run education system'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to more than one religious/secular philosophy in your answer.</p> <p><i>Examiners should mark according to the AO2 level descriptors. Candidates might include some of the following:</i></p> <p><i>Candidates have been required to study two different countries from the specification (China, France, India, Turkey, UK, USA) and might draw examples from either of these. Other relevant example, including those from other countries, might also be used.</i></p> <p><i>Candidates might wish to build on their answers to part B above, demonstrating that many state-run education systems do ban religious education and highlighting the rationale for this. Candidates are also likely to identify that, unless specifically prohibited, privately-run faith schools will find a niche in the education market, and there will always be parents prepared to pay for this.</i></p> <p><i>Some candidates might focus on the distinction between Religious Education and Religious Instruction, arguing that the one provides useful knowledge and understanding for life within a multi-cultural society while the other might be seen as intrusive or indoctrination.</i></p> <p><i>To address the question fully candidates will need to refer to secular concerns; some might take the opportunity to consider whether secularism and humanism should be involved in religious education or should stand apart from it.</i></p>	[12]	

Question	Answer	Mark	Rationale/Additional Guidance
Key Area 2: Issues Across the Faiths			
2	<p data-bbox="241 274 291 303">(a)</p> <p data-bbox="327 274 1249 335">Describe how religious practices or laws might affect travellers to other countries.</p> <p data-bbox="327 370 1146 430"><i>Examiners should mark according to the AO1 level descriptors. Candidates might include some of the following:</i></p> <p data-bbox="327 472 1249 600"><i>The specification has not put a limit on which countries or religions candidates might approach this key issue from. It seems likely that the countries/faiths chosen for key issue 1 will also feature here, but any relevant examples should be credited as appropriate.</i></p> <p data-bbox="327 641 1267 801"><i>Candidates might discuss in general terms the need to know about and demonstrate respect for religious rules and/or laws of countries that you visit. Specific examples might be drawn from one country or from several, and might represent a range of religious practises and laws or a focus on one tradition.</i></p> <p data-bbox="327 842 1267 1066"><i>Candidates might wish to make an explicit distinction between rules and laws, and the ways in which they affect the traveller – with laws having a compulsory effect, such as the laws about female dress and social activities in Saudi Arabia; and social/cultural rules or preferences being more to do with respect, tolerance and understanding, such as aborigines preferring that tourists do not climb Uluru (Ayers Rock), although it is not currently banned.</i></p> <p data-bbox="327 1107 1267 1235"><i>The questions refers to practices or laws and so candidates might choose to focus on personal or individual religious practices which are not practical in the country where the traveller finds themselves, such as the ritual slaughter of animals.</i></p> <p data-bbox="327 1273 833 1302"><i>Other specific examples might include:</i></p> <ul data-bbox="327 1308 1249 1401" style="list-style-type: none"> <li data-bbox="327 1308 730 1337">• <i>Laws on drinking alcohol</i> <li data-bbox="327 1343 1088 1372">• <i>Rules and/or laws on gender mixing and segregation</i> <li data-bbox="327 1378 1249 1407">• <i>Rules and/or laws on appropriate public behaviour, such as bans</i> 	[6]	

Question	Answer	Mark	Rationale/Additional Guidance
	<p><i>on kissing in public</i></p> <ul style="list-style-type: none"> • <i>Rules and/or laws on appropriate dress, either in public places in general or when visiting sacred places.</i> 		
(b)	<p>Explain why people might choose to have an arranged marriage.</p> <p><i>Examiners should mark according to the AO1 level descriptors. Candidates might include some of the following:</i></p> <p><i>The specification has not put a limit on which countries or religions candidates might approach this key issue from. It seems likely that the countries/faiths chosen for key issue 1 will also feature here, but any relevant examples should be credited as appropriate.</i></p> <p><i>Candidates could choose to explore this question from one faith perspective or a variety. They might choose to discuss cultural traditions and upbringing and the way in which these create social expectations that people feel obliged to follow. However candidates taking this approach must distinguish between arranged and forced marriages in order to appropriately address the question.</i></p> <p><i>Candidates might also approach the question from a faith perspective, discussing scriptural references to arranged marriage, the reasons why a religion may practise it and exploring the ways in which the practise is carried out.</i></p> <p><i>Some candidates might wish to make a distinction between a person living within the religions country of origin and a person who has grown up in a different culture, highlighting the different reasons these people might choose to accept an arranged marriage.</i></p>	[6]	

Question	Answer	Mark	Rationale/Additional Guidance
(c)	<p>'Freedom to take part in any religious practice is a human right' Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to more than one religion/secular philosophy in your answer.</p> <p><i>Examiners should mark according to the AO2 level descriptors. Candidates might include some of the following:</i></p> <p><i>Candidates have not been limited in their study to specific countries or religions. Although it seems likely that the countries chosen for study in key area 1 might feature again here any relevant examples used will be credited.</i></p> <p><i>Candidates might wish to approach by discussing the connection between freedom of religion and tolerance of other religions. They could draw on issues where one religious belief/practice interferes or has the potential to interfere with another; For example faiths that require proselytising may be viewed as interfering with other people's freedom of belief if they carry out this practise. Some candidates may bring in current debates such as whether people have the right not to be offended, and link these to religious freedom.</i></p> <p><i>Some candidates might compare freedom of religion to other human rights and consider which is more important. Reference could be made to countries where religious belief is legally controlled and/or restricted, or where religious minorities are discriminated against. Some candidates may link this to other areas of human rights concern within those countries.</i></p>	[12]	

Question	Answer	Mark	Rationale/Additional Guidance
Key Area 3: The Rise of and Interest in Religious Movements			
3	<p data-bbox="244 296 293 328">(a)</p> <p data-bbox="327 296 1211 360">Explain how teachings from ONE religious movement you have studied might affect its followers' attitudes to other people.</p> <p data-bbox="327 392 1149 456"><i>Examiners should mark according to the AO1 level descriptors. Candidates might include some of the following:</i></p> <p data-bbox="327 488 1267 624"><i>Candidates have been required to study two religious movements and examples referred to can be drawn from any of the religious movements offered on the specification (Falun Gong, Jehovah's Witnesses, Baha'i, Order of Bards, Druids and Ovates, Rastafari, the Unification Church).</i></p> <p data-bbox="327 655 1274 895"><i>Any teachings that relate or can be related to inter-personal relationships are relevant to this question. Candidates might focus on face-to-face encounters between people, or they might choose to consider a broader perspective such as charity work or beliefs about human nature and respect for others. Whichever approach is taken candidates must demonstrate both knowledge of the teaching and understanding of its relevance to attitudes to others in order to fully address the question.</i></p> <p data-bbox="327 927 1267 991"><i>Specific examples from the new religious movements available for study could include:</i></p> <ul data-bbox="327 999 1283 1437" style="list-style-type: none"> <i>• Falun Gong beliefs in Zhen, Shan and Ren (Truthfulness, Compassion and Tolerance) and the implications of these beliefs for relationships with and attitudes to others</i> <i>• Jehovah's Witnesses and the belief in Jesus as the path to salvation, the practice of proselytisation arising from this</i> <i>• The Baha'i belief in the unity of humanity – all people are created equally and in the image of God – coupled with the elimination of prejudice and the idea of 'unity in diversity'</i> <i>• The Order of Bards, Druids and Ovates and the belief in love; the Druidic peace-making tradition; the web of life</i> <i>• The Unification Church and the aim of reuniting all the different branches of Christianity; the possibility of Spiritual Salvation for all through the person of Jesus Christ</i> 	[6]	

Question	Answer	Mark	Rationale/Additional Guidance
	<ul style="list-style-type: none"> <i>Rastafari beliefs about the superiority of black people as the original Israelites; the growing numbers of white Rastafari and teachings about 'a world of One Brotherhood'.</i> 		
(b)	<p>Describe how <u>ONE</u> of the religious movements you have studied developed into its modern form.</p> <p><i>Examiners should mark according to the AO1 level descriptors. Candidates might include some of the following:</i></p> <p><i>Candidates have been required to study two religious movements and examples referred to can be drawn from any of the religious movements offered on the specification (Falun Gong, Jehovah's Witnesses, Baha'i, Order of Bards, Druids and Ovates, Rastafari, the Unification Church).</i></p> <p><i>Responses might include:</i> <i>Candidates could choose to go back to the origins of the religious movement they have studied and give a description of its development from the beginning, or they might identify an event or events of particular significance within the history of the movement and discuss the impact of these on the form and growth of the movement.</i></p> <p><i>Specific examples from the new religious movements available for study could include:</i></p> <ul style="list-style-type: none"> <i>Falun Gong and the ancient Chinese tradition of Xulian methods for fitness and healing; Master Li Hongzhi and the development of Qiqong practice; persecution within China, and the views of the movement on being regarded as a religion</i> <i>Jehovah's Witnesses origins with Charles Taze Russell and the American Adventist Tradition; Pacifism and persecution during World War One and Two; the 1960s and the revised relationship with secular authority (reinterpretation of Romans 13)</i> <i>The debate within paganism (the Order of Bards, Druids and Ovates) about whether its origins are ancient or whether it is a modern, consciously created faith; 1960s, druidry and the counter-</i> 	[6]	

Question	Answer	Mark	Rationale/Additional Guidance
	<p><i>culture; Ross Nicholls and the founding of the Order of Bards, Druids and Ovates;</i></p> <ul style="list-style-type: none"> • <i>The Origins of Baha'ism, the Declaration, Imprisonment and Martyrdom of the Báb; Bahá'u'lláh as the most recent manifestation of God; spread of the faith throughout the world and the building of Houses of Worship</i> • <i>The Reverend Sun Myung Moon and his vision; the conversion of Miss Kim and the first Unification Church mission to the USA; the 1990s international missionary program and the official announcement of Reverend Moon as the Messiah</i> • <i>Rastafarian origins in the 1930s, the prophecy of Marcus Garvey and the 'Back-to-Africa' movement; The Black Messiah, Haile Selassie, his coronation and deposition and the development of beliefs concerning his divinity.</i> 		
(c)	<p>'Religious Movements are not religions'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to more than one religion/secular philosophy in your answer.</p> <p><i>Examiners should mark according to the AO2 level descriptors. Candidates might include some of the following:</i></p> <p><i>Candidates have been required to study two different religious movements (Falun Gong, Jehovah's Witnesses, Baha'i, Order of Bards, Ovates and Druids, Rastafari and the Unification Church) and might draw examples from either of these. Other relevant examples, including those from other Religious Movements might also be used.</i></p> <p><i>Candidates might wish to consider whether the age of a movement has any effect on the way it is regarded, comparing 'the big six' religions with the religious movements that they have studied. Other candidates might discuss the difference between cults and religions, examining whether religious movements are more likely to be regarded as cults and whether this distinction is a valid one.</i></p>	[12]	

Question	Answer	Mark	Rationale/Additional Guidance
	<i>Some candidates could focus on the difficulties with defining religion, considering the vast diversity among the religions of the world and the difficulty of finding any common features shared by all of them. They might conclude that the believers opinion is what makes a movement a religion, or alternatively they might consider legal definitions/status and numbers claiming affiliation in censuses and surveys to be the deciding factor.</i>		

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